
2-25-1977

Evangelical Visitor - February 25, 1977 Vol. XC. No. 4.

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Recommended Citation

Zercher, John E., "Evangelical Visitor - February 25, 1977 Vol. XC. No. 4." (1977). *Evangelical Visitor (1887-1999)*. 2305.

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Evangelical VISITOR

February 25, 1977

Editorials:

A Matter of Trust
Roots

PAGE 3

How Do We Love?

PAGE 4

Rhodesia:

A Letter to the Church

PAGE 5

Beauty and the Beast

PAGE 6

Snow Falls on MCC Agenda

PAGE 7

Urbana '76

PAGE 8

MCC ANNUAL REPORT
(Insert)

Letters to the editor

Dear Editor:

In response to "Living Up to a Name" (Jan. 10), I would like to raise a few questions and share some thoughts.

Once when I mentioned my church to a pastor who had never heard of our denomination, he asked, "Is that in contradistinction to those of us who are not brethren in Christ?" His remark, albeit good-humored on the surface, points up a problem that I have been aware of for some time. Let me be very frank—it causes me some feeling of embarrassment at times. Here is the problem: When the rest of the world hears us call ourselves the Brethren in Christ, what do they really hear us say?

For us, our name expresses a value we hold dear, that we are brothers (and sisters) and that we are in Christ. It has a good solid, biblical sound. But in the context of the profusion of groups and causes and claimants to greatness in many local scenes, what kind of sound does it have? Isn't it possible that we come across like the man who wrote the book about Humility and How I Attained It? Whether we intend it or not, the world may be hearing us say, "Look at us. We are unique. We are Brethren in Christ! Too bad about the other churches."

Since we are only one small part of Christ's church, doesn't our name in a sense imply that we consider ourselves

more fully brethren in Christ than other parts are? Dr. Sider wrote: "BRETHREN IN CHRIST is a particularly suitable name for our denomination . . ." Is it really fitting that one denomination should claim a particular right to a name that belongs to all Christians?

At issue is not whether we have a right to use the name but whether we are right in using *that name alone* to distinguish ourselves from other groups, which is what names are for. It seems to me that there is need of some additional identifier to indicate *which* brethren in Christ we are rather than giving out that we are *the* Brethren in Christ. By using the latter term we in effect deny any awareness of other Christians as brothers or even of our unique place as a brotherhood within the body of Christ.

Short of modifying our denominational name, how might we employ the one we have with greater perceptivity? I think this question is important because we are using Christ's name and because the wholeness of His body is involved. I believe we can do something at the local level, and I would like to encourage dialogue in that direction. Each congregation can ask itself whether it is using Christ's name to distinguish itself *from* other Christians. In other words, is "Brethren in Christ" the only distinguishing part of our local name as compared to other churches within our community? Unfortunately many of our

churches are named after towns. This does nothing to identify them in the local context. And the point I am making is that to call a church the "Duncanville Brethren in Christ," for example, denies that we consider other churches in Duncanville to be made up of brethren in Christ. (Then too, when a church is named after a town, or simply called the Brethren in Christ Church, we are forced into the habit of talking among ourselves about "the Duncanville Church" as though it were the only church in town.)

Any unassuming name used before the denominational name can serve to give the local church a first name that can be referred to briefly and easily by anyone. It can be biblical or neutral or simply the name of the street where the building is located *if there are no other churches on that street*. Some of our churches have such first names. Those that do not could give some thoughtful consideration to adopting a name that acknowledges to the community, "We know we aren't the only brethren in Christ in this town."

BRETHREN IN CHRIST is a name that is valid for all Christians. We need to be aware of this fact and rethink the manner in which we use the name as a denomination and as local congregations. We owe it to our brethren in other churches to search for ways of referring to ourselves without implying that they are not brethren in Christ.

Carl Wolgemuth

Duncanville, Texas

Contents

Letters to the Editor	2
Editorial	3
A Matter of Trust Roots	
How Do We Love One Another?	4
Martha Long	
A Letter to the Church	5
J. Wilmer Heisey	
Beauty and the Beast	6
Larry Kehler	
Snow Falls on MCC Agenda	7
Urbana '76	8
Faith Musser, Sue Lehman, Chris Book, Philip Holland	
MCC Annual Report (insert)	
Missions Play-Writing Contest	10
Malnutrition in a Tropical Paradise	11
Mary Fries	
Turning Paper Into Seeds	12
Bessie Miller	
Summer Service Opportunities	13
Church News	14
Quotes from Urbana '76	16

Evangelical Visitor

Volume XC

Number 4

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

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Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address.

Renewals: 1 year, \$4.50; 2 years, \$8.50; 3 years, \$12.50; and 5 years, \$20.00. New and gift subscriptions, \$4.00 a year.

Entered as second-class mail at Nappanee, Indiana 46550.

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Editorial

A Matter of Trust

THESE ARE times that try men's souls. They not only try the souls of missionaries but the souls of those at home—family and friends and the church at large. It is difficult to distinguish between fact and rumor. Human reason and natural instinct suggest one decision. Faith may seem to call for another. Distance does little to allay fears.

There are four closely related groups involved in the present situation: the missionaries, the Rhodesian church, the Mission Board, and the church in America.

I do not propose to offer counsel to the missionaries, the church in Rhodesia, or the Mission Board. I do want to share some thoughts with the church at home—including families and close friends of those in Rhodesia.

We need to exercise trust in those who are close to the situation. If you read the statement of the Board printed on page five, you will discover that no missionary will be kept in Rhodesia against his own wish. Missionaries who choose to remain at the call of the Rhodesian church should not be judged as ill-advised. Those who choose to return or request reassignment should have these decisions respected.

The Board and the administrators need our trust. They cannot meet all our expectations nor carry out all our suggestions. They are in touch with both missionary and the Rhodesian church. They have the counsel of each other and other mission offices. They are neither lax in their concern nor precipitous in their actions. Neither the welfare of the missionary nor the well-being of the church in Africa can be ignored. Hopefully a course of action which supports both can be found.

It is a time for understanding. These are traumatic experiences which our Rhodesia missionaries are going through. Without doubt there is fear. There is surely soul-searching. Very likely there will be uncertainty as missionaries and families return. The whole issue is emotion-laden.

We will further the cause of brotherhood if we bring understanding to bear on all of this. There are no easy and simple answers. At this moment there is little value in discussing and judging the past. The future is what matters. The gifts which have been of value to the body in the past surely can be used by the church in the future. Our missionaries should know that and feel it.

This is a time for prayer. We can pray for the welfare of our missionaries. We need to pray for the church in Rhodesia. The church cannot leave. It must live with the present and the future. It should find a regular place in our private and corporate prayer. Pray especially for Bishop Khumalo and those who serve with him.

Remember the missionaries in the decisions they must make. Remember the Board for Missions and the administrators who feel the heavy load of responsibility for both missionary and the national church.

Let us pray for the nation of Rhodesia. Pray that justice may be realized and realized peaceably. Pray for both the white government and the black revolutionaries. Pray that reason rather than passion may prevail.

After all, the work in Rhodesia is God's work and not ours. Let us pray that we may be faithful in this hour of uncertainty and for wisdom in the decisions which each must make.

Z

Roots

NEWSPAPER columnists, magazine editors, sociologists and psychologists will no doubt have a field-day analyzing the reason and meaning of the phenomenal appeal which Alex Haley's book *Roots* and ABC's television presentation of it has had.

Apparently there is a basic—perhaps subconscious—longing in man to know who he is. This knowledge is somehow linked to his roots. Who we are and to whom we belong demands more than the present moment.

We should not let all the analyzing and questioning to the sociologists and psychologists. This is also a theological question. It should be on the church's agenda.

One of the problems of our society is a loss of community. The "melting pot" theory which encouraged immigrants to our shores to cut their roots and become part of the mass has had its price—a loss of meaningful community and identity.

Roots are without question a Christian concern. Conversion in the biblical meaning is more than a change of heart—an experience. It is an identification with a new people—the people of God whose history reaches back across the millenniums. We become part of the story of God's plan. We, as Peter writes in I Peter 2:10, who were no people have become part of God's family. This family reaches back through two thousand years of history to the apostles and Jesus Christ, even to the prophets and the patriarchs. Today's church needs a sense of this continuity of history. Roots, if you please.

Within this larger family of God we need identity and a sense of who we are. We all have family roots, although we are members of the human race. Just so we as a denomination have roots and history that have made us what we are. The peril that rootlessness brings to a natural family is also present in a group of believers who disregard or even deny their roots. One of the weaknesses of our current evangelical scene is that our concern for the relevant and the individual has severed us from the past and our history. The current *independent* and *individual* emphasis is an unstable phenomenon.

As a church we have in the past taken our roots seriously. This 200th anniversary is an appropriate time to remind ourselves of not only Whose we are but who we are and in so doing to rediscover our identity.

Z

There is to be a special
quality of love between Christians

How Do We Love One Another?

Martha M. Long

IN THE new commandment which Jesus gave His disciples at the end of His teaching ministry (John 13:34-35), He did not tell them that they would be effective witnesses by the sermons they preached, the number of house-visits they made, the counseling they did, the love they showed toward everyone, including enemies, nor the miracles they performed. But He did tell them that all men would know they were His disciples by their "love for one another." Their reputation was to be based on their profession and practice of love for each other as fellow-disciples.

For them to be noted for their love for one another, the disciples needed to sincerely exhibit love in tangible form. It was not enough simply to declare love for their brethren; there also had to be a demonstration of that love. Proclamation without demonstration of love was empty and meaningless. Then, as they became known for their love for each other, their adversaries could take note of it in wonder and say, "See how they love one another."

As Christ's disciples today, how do we transpose this command to our situation? How do we love the other disciples, our brethren? The example that Jesus presented was to love "as I have loved you." Think about the forms which Jesus' love took on with His disciples.

Jesus shared Himself with His disciples by spending three years teaching them and being a model for them. Many times He must have been impatient with their lack of understanding and slowness to learn the truth He emphasized, but He patiently taught and retaught the truths they were to learn. He accepted all of them for what they were with all their differences and varied backgrounds, including Judas who, He knew, would betray Him. He had compassion on them. Not only did He minister to their intellectual needs, but also to their emotional and physical needs. He encouraged them when things

didn't go well. He fed them when they were hungry.

In addition, Jesus challenged the disciples to become more than they were—as Peter to become a rock. Ultimately His love flowed through His very life when He laid it down on the cross to bring them eternal life. Sharing Himself intimately, teaching, modeling His relationship with the Father through communion and prayer, accepting, forgiving, believing in them—all these were tangible demonstrations of Christ's love to His disciples.

But what did following Jesus' example really mean to the disciples in their acceptance and observance of this command? What basic social and psychological implications were involved in its practical application? They had varied personality traits, abilities, and gifts. Could love bridge all these differences?

There was Matthew, a tax collector, who possibly was still concerned with financial matters. There were Nathaniel and Thomas, who showed their feelings of doubt and didn't hide their reservations about Christ Himself in their questioning as to whether anything good could come out of Nazareth or that Jesus was indeed again alive. There was also John—tender, loving, awed by Jesus; and Peter—outspoken and declaring his fidelity, but then weakly falling into denial. In addition, there were Andrew and Philip, the go-getters who called others to come and see Jesus. Not to be left out was James who, with his brother, could be labeled a status seeker.

Although this group of Christ's followers had diverse talents and personalities, varied interests and priorities, and different backgrounds, they were commanded to love one another as Christ loved them. This meant acceptance of each other's uniqueness and feelings, with respect for one another's talents and gifts. It included humility rather than bickering over prominent positions, forgiving and understanding one another's weaknesses, and expounding the truth more fully to each other. Not only were they to proclaim love for one another, they also needed to visibly demonstrate that love through ministering to each other's needs.

Perhaps we, Christ's current disciples, should ask ourselves how much we love each other and to what extent our love is demonstrated. Do we accept each other as we are with our uniquenesses, weaknesses, and strengths, affirming each other in love? What will happen within our groups of believers when we honestly admit to each other that we perhaps have been withholding love or that we love only certain disciples and not others? What will happen when we find tangible ways to express love to all our brethren warmly?

Is not this one of the most effective and contagious forms of evangelism which we should be advocating in our groups of believers? When the sincere genuine love of the brethren for one another is so great that it is noticeable to nonbelievers, it can hardly help but spill over onto them, hopefully creating within them a desire to know the Source of this love.

The most common term for Christians in the New Testament is *brothers*. We might translate this "brothers and sisters in the Lord." *Brothers* was the term Christians used to refer to each other.

The love Christians are to have for each other flows from this relationship and bears its special mark. "Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart" (1 Peter 1:22). "Let brotherly love continue," we read in Hebrews 13:1. A particular Greek word, *philadelphia*, is used in such places to mean "brotherly love."

Scripture is talking about a special kind of love that exists among us because we are brothers and sisters in the Lord.

—Steve Clark

Evangelical Visitor

A Letter to the Church

Concerning Rhodesia

Dear faithful brothers and sisters in Christ:

Events in Rhodesia have been happening rapidly. The people who call Rhodesia "home" are grappling with their destiny on various fronts—some diplomatic, some violent and some by propaganda. While most people hope for peace and long for tranquility, they find themselves engulfed in conflict and upheaval.

The Brethren in Christ Church in Rhodesia and an expatriate missionary staff have been working faithfully through the days and months of this protracted struggle. The courage with which they have faced these issues bears testimony to the vitality of the church and the adequacy of the gospel. It was in this context that the Executive Board of the Church and the Field Committee (made up of representative missionaries) met in Bulawayo on Saturday, February 5, to consider the question of security for expatriate missionaries. From that meeting they expressed to the Board in America their evaluation of the present situation. The mission board has responded with an action, communicated to the missionary staff on February 9, as follows:

The Board for Missions has decided to implement an early partial phased withdrawal of expatriate missionaries from Rhodesia. This will be accomplished through a plan reached jointly by the Board in America and the Executive Board of the Church in Rhodesia.

The basic plan adopted grew out of the Bulawayo meeting of leaders of the Rhodesian Church and the Field Committee. Following are some decisions already made:

1. Some missionaries will plan to leave at the close of the first school term in April.
2. It is expected that a continuing missionary presence will be maintained in Bulawayo (possibly up to 8-10 missionaries) to render assistance to the church as needed. Those persons having special ministries needed by the church at this time will remain in assignments there only if they choose voluntarily to stay.
3. Bishop Kumalo plans to return to Rhodesia this month.
4. Earl Musser and Wilmer Heisey plan to go to Rhodesia in March to share in working out administrative details.
5. Rhodesian missionaries are, in some cases, considering making themselves available for reassignment to other fields of service.
6. Earlier implementation that suggested in #1 above will be effected if deemed advisable. Such

RHODESIA UPDATE

This brief item regarding Rhodesia is being written (February 18) just before the VISITOR goes to press, permitting an update on the release printed on page five of this issue.

Bishop and Mrs. Khumalo have returned to Rhodesia. They were scheduled to arrive on Thursday, February 17. Before leaving he visited the Rhodesian students at Messiah College. He spent time at the Missions Office in Elizabethtown on Tuesday, February 15. His return was at the call of the church in Rhodesia.

Plans continue towards the reduction of the missionary presence in Rhodesia. The Personnel Committee of the Board meets today (February 18) to review plans related to the welfare of the missionaries. Some missionaries may return earlier than the projected schedule. Some will very likely remain in Rhodesia at the request of the church, others may be reassigned.

decisions will be worked out between Earl Musser, Director of Missions Overseas; Robert Mann, Field Secretary in Rhodesia; and the missionaries involved.

As the people of God, we always need each other. The present situation brings to us a new awareness of the truth of the body of Christ—that when one part suffers, all the other parts suffer with it, and that all the parts of the body have a common care for one another (I Cor. 12:25-26). Let us each, as members of this body, carry that concern for our brothers and sisters in Rhodesia.

To help you carry your share of the concern, we suggest that special prayer is in order for the following:

1. The Rhodesian church which must live with the immediate uncertainties and all the days that lie ahead.
2. The missionaries who are presently facing danger and uncertainty amid their heavy loads of responsibility.
3. All persons in positions of leadership within the church.
4. All persons in positions of leadership of the various factions involved in the conflict.
5. All the people of Rhodesia, Christians and non-Christians, who are caught in this confrontation of forces which has been so long in building.
6. All those who have opportunity to serve as true disciples of Jesus in the day-to-day ministration of love and mercy.

Of one thing we can be certain: The Church of Jesus Christ is secure and, "the gates of hell shall not prevail against it." The pages of history from Acts 4 to the present are filled with dramatic illustrations of the power of the gospel in adverse circumstances. Let us all make ourselves available to the Holy Spirit so that He might use each of us according to His will.

J. Wilmer Heisey

BEAUTY AND THE BEAST

Larry Kehler

IF SATURDAY morning television programs were put in prime time it would create a national scandal," charged a communications research expert at a convention of religious communicators not long ago.

George Gerbner, dean of the Annenberg School of Communications in Philadelphia, said, "Saturday morning is where we dump our cheapest, crudest, not only the most violent, but the most vile, products, compared to which almost any kind of adult entertainment is full of sophistication, subtlety, and humaneness."

Children's television, he concluded, contains "the crudest and most direct expression" of North American prejudices.

Many parents may be surprised by this accusation. After all, Saturday morning programs keep their children out of their hair while they do the cleaning or while they try to take advantage of the one day in the week when they can sleep in.

A mother, Tilya Gallay, counted her TV blessings like this in a *TV Guide* article several years ago: "The beauty of television is that the children watch it. And while they're watching, they're not doing other things, like flushing your hair brushes down the toilet or tying knots in your best nylons to make a skipping rope. . . ."

"Therefore, you television networks take heart. Ignore your critics and disdain your foes. Consider this a love letter from every woman who has ever borne a child. Until they make boarding schools compulsory from birth, or bring back the extinct nursemaid, you are the answer to a mother's prayer."

Ms. Gallay is speaking tongue-in-cheek, we hope. But probably not. We

have seen too many homes where television is in fact seen and accepted as a prime babysitter. One suspects that many parents have no idea what their children are watching, just as long as they keep out of mischief.

It is estimated that a North American child spends at least three hours every day in front of the TV set. That adds up to more hours than he spends in school. By the age of 18 he will have logged 20,000 hours in tube-gazing.

During this time, says John Mahoney in a 1975 article in *U.S. Catholic*, the child "will have seen around a quarter of a million commercials and memorized a few thousand of them. Between the ages of five and fifteen . . . a child sees 13,400 human beings destroyed on TV shows. And he sees many more acts of less-than-lethal violence, including TV news accounts of tornadoes, fires, plane crashes, battles, high-jackings, drug raids, and riots—and these, unfortunately, cannot be explained away as make-believe."

Deep concern about TV's obsession with violence has raised repeated outcries from parents and others about what this is doing to young people and children. But despite this pressure television violence may actually be on the upswing.

Three American networks introduced the "family viewing hour" in 1975. They said that during the period from 7:00 p.m. to 9:00 p.m. there would be a moratorium on sex and mayhem. But all that has happened is that the time slot from 9:00 p.m. to 11:00 p.m. has become raunchier and more gory than ever. A U.S. federal court recently declared the "family viewing" concept as unconstitutional because it restricts freedom of speech. The networks are appealing the decision.

Does TV violence really have negative effects on young viewers? Wilbur Schramm, a researcher at Stanford University, carried out extensive studies on this question in the

mid-60's. A *TV Guide* article summarized his findings thus:

"He found that children are less affected by the violence they witness on TV screens than they are by their parents' attitudes toward violence . . .

"If they are happy, healthy children with loving parents, then their minor annoyances will be forgotten or dissipated as they watch the struggle between hero and villain on TV. If they are maladjusted, neglected, mistreated, or underprivileged, the violence they watch can add to their frustration and find outlet in anti-social action."

More recently a New Jersey researcher, Anna R. Sommers, has shown that television violence does indeed contribute heavily to real-life crime. TV's guilt is clear, she says. Dozens of studies have shown a "demonstrable causal relation between televised violence and aggression in children. Television thus serves as a mold, not merely as a mirror of social values. "Constant exposure to symbolic violence acts not as a catharsis of aggression in children but rather tends to promote insensitivity and emulation."

Other researchers have found that TV heightens adult aggressiveness too. Psychoanalyst Fredric Wertham, who has done research on this subject over a period of 25 years, said recently, "The very fact that extremely violent programs both in television and movies are so popular does not show that they are all right and harmless but that a whole society is affected."

William C. Kvaraceus of Tufts University, an expert on delinquency, says imitation of United States television is not only a national but an international problem. "Standardization of delinquent behavior can be attributed in large measure to our mass media . . ." The U.S.—particularly New York City—is thus setting the style for delinquency around the world. The juvenile delinquent, says Prof. Kvaraceus, is a good imitator, and

to page thirteen

This is the second in a three part presentation on Television and our Christian response. This is a Meetinghouse article—a cooperative effort of Brethren in Christ and Mennonite editors. The writer, former editor of The Mennonite is now pastor of a Winnipeg congregation.

Snow Falls on MCC Agenda

A BLIZZARD elbowed 1977 program planning and budget discussions to the side, canceling all sessions planned for the second day of the two and one-half day Mennonite Central Committee Annual Meeting held in Metamora, Ill., January 27-29. Towering drifts caused by gale-force winds kept MCC members and staff housebound with Mennonite families in the Metamora-Peoria area Friday, January 28.

Despite time constraints the meeting was characterized by some lively discussion and significant decisions. Outside the realm of specific program planning, members took time Thursday to discuss how MCC should relate to authoritarian governments that deny justice and religious or political freedom to their citizens.

Discussion centered on whether or not MCC should take positions that have political repercussions. Some members felt the organization was already too political, but others raised the question of what being political actually meant.

"The definition of the term political action would vary even around this table," commented Mennonite Church representative Atlee Beechy. "We need to ask what is biblical. In some cases the biblical response to injustice may mean being kicked out of a country. In others it may mean continuing quietly."

The question of how to function in countries with authoritarian governments and respond to the resultant repression of individual freedoms is an ongoing one for the MCC members. It began at the 1976 Annual Meeting and will likely continue in future meetings.

On the domestic side of the question, Norval Hadley, president of the Evangelical Friends Alliance, and Chuck Boyer, director of the Church of the Brethren's "Peace on Earth" Program, shared their visions for the New Call to Peacemaking peace education and witness program in which Mennonites are working together with their churches.

Hadley emphasized the need for these three historic peace churches to study, refine and give emphasis to their peace position. "I plead that we will not wait until a war breaks out. We need to tackle this issue while the United States and Canada are not involved in a war to prejudice the issue.

Waiting until the crisis comes to do our planning is firehouse management," he said.

"The concept of *shalom* means more than peace—it means well-being," Boyer noted. "A world that is building new weapons and gearing up for war cannot be full of well-being. Vengeance has been taken care of by the blood of Christ. That is the message of *shalom*."

Although discussion on 1977 program planning and budgeting which was scheduled to take most of the day Friday had to be compressed into two hours Saturday morning, the members approved the program plans and budget.

"We are basically continuing in the same direction of long-range development planning," commented Edgar Stoesz, associate executive secretary for overseas programs. "We are assuming a six percent increase in giving in planning our budget and planning for an eight percent increase in expenditures. We hope to make up the difference in increased grants."

"As we look back over recent years we have been making the shift to broad developments programs," agreed Elmer Neufeld, General Conference representative. "In the process we need to be careful to maintain the whole mission, to build into our programs the spiritual development of persons as well as physical community development."

Since much time and emphasis was placed on the discussion of how to respond to postwar Vietnam at the 1976 Annual Meeting, attention touched briefly on plans to aid Vietnam in 1977.

Because MCC was able to ship material aid valued at only \$719,000 during 1976, the delegation felt the commitment to almost \$1 million worth of aid should be completed during 1977. In addition, they recommended that MCC contribute materials for an irrigation project estimated to cost \$200,000. The members voted to designate \$100,000 for the irrigation project. If, as the year goes on, the remaining \$100,000 is necessary to complete the project, MCC will try to gather the funds from other church agencies interested in aiding Vietnam.

Other discussion on overseas program touched on the Self-Help program. "As we expand the Self-Help program we also talk about

simplifying our lifestyle," commented Norman Shenk, Lancaster Conference representative. "How can we merge reducing our wants and at the same time look for expanding markets for items that cater to our wants rather than our needs?"

"Let's not start with Self-Help if we are going to cut back on our opulence," suggested Brethren in Christ member Roy Sider. "We buy many other much more expensive items which make a profit for big industrial corporations. Self-Help provides a livelihood for needy people."

Discussion about plans and budget for North America focused on the relationship between MCC and MCC (Canada) and on the addition proposed for the Akron, Pa., office building.

Staff and Chairman Bennett reported on the implementation of the new MCC administrative structure, one purpose of which is to involve Canadians more closely in the administrative workings of the organization through participation in an executive council and the task group for overseas planning and through the appointment of a Canadian to become one of the associate executive secretaries on the MCC staff.

The members' response was positive to the idea of a consultation of MCC-MCC (Canada) relations brought to the meeting by MCC (Canada) whose board had met January 21-22. The consultation, planned for 1977, will work at two questions, said Newton Gingerich, an MCC (Canada) representative to MCC. The first is what the implications of an organization's being binational are; the second is what it means for a binational organization to do work overseas.

Yet another scheduled item canceled by blizzard weather conditions was a dinner to honor Ernest and Erla Bennett as Ernest bowed out after 10 years as MCC chairman. In a brief ceremony Saturday morning the gavel was transferred from Bennett, the third chairman in the organization's 56-year history, to Newton Gingerich, Mennonite Church leader who represents MCC (Canada) to MCC. Gingerich was elected as the next chairman through balloting by the members at Metamora.

The officers elected for both the larger body and its executive committee include Newton Gingerich, chairman; Elmer Neufeld of the General Conference, vice-chairman; Roy Sider, Brethren in Christ, assistant secretary; and Norman Shenk of the Lancaster Conference, treasurer. William T. Snyder was appointed to a three-year term as executive secretary.

Urbana '76

Declare His Glory Among the Nations

Sprinkled through the 17,000 capacity crowd at Urbana were more than 30 Messiah College students, plus faculty and staff representatives. Several other Brethren in Christ people were there as well. Enroute, one of the three college vans was involved in a relatively minor accident, but no one hurt. However, in towing, a cable gave way and the van slipped down an embankment, badly damaging it.

* * *

Urbana first came as an idea, then it became a feeling, and lastly it became a commitment. I think that one of the most important ideas revealed to me was that of being a "missionary" wherever I am. In some of the earlier messages we learned about the biblical basis for missions. This I found very interesting. First, we learned that our God is a missionary God as revealed numerous times in the Old Testament. Secondly, Christ is a missionary Christ, the One who made the mission of the Christian possible. Thirdly, the Holy Spirit is a missionary Spirit. He was sent because our God is alive! Lastly, our church is a missionary church, God's new community doing His work and carrying out His commandments. To me this means that we, those who call ourselves Christians, are a Missionary People. This really makes me think. "Hey, I'm God's missionary. This means I have people to reach, a message to tell and a light to let shine."

Urbana was also a place for guidance. It helped me especially in establishing a quiet time. A quiet time is essential when trying to discern the will of God. If we become sensitive to the call of God, He can really do amazing things. Lastly, I think the most important revelation to me was my own lack of communication with Jesus. How can God speak to a wall? I realized that I had actually placed a wall between myself and Him. In order to receive His call to do His will, I must have the communication lines open. Without this we

cannot expect to be God's missionary people.

—*Faith Musser*

Among the 700 mission representatives (from over 100 boards and agencies) were four Brethren in Christ Missions personnel: Joe and Marietta Smith (on furlough from India), Robert Brubaker (assigned as a VSer to Zambia), and Glen Pierce (Missions Office). A constant stream of students visited the missions display in the Armory from 1:30-5:30 each afternoon, inquiring about openings for service, what training is required, and asking "who are the Brethren in Christ?"

* * *

I went to Urbana with an unawareness as to exactly what "Urbana" was. Several people, who had attended in previous years, had given good reports, and as the time grew closer, my anticipation grew.

The first adjustment to face was the sub-zero weather. It was cold, surprisingly enough, not too hard to enjoy the change in temperature. I did, however, decide to never complain of our Pennsylvania winters again.

Registration (which was an experience of its own) was only the introduction to the wonderful atmosphere that so many Christians in one place could provide. Friends were made very easily, and by the dozen, due to the fact that we all had one thing in common—Christian Love.

Missions, of course, was the week's emphasis. Not only was it emphasized to "declare His glory among the nations," but to begin by "declaring His glory in our own back yards."

Something which impressed me the night that Billy Graham spoke, was the fact that practically the whole auditorium full of people stood at his invitation to actively seek God's will in our lives. I only realized after I was standing, what a big commitment that really was.

I also realized what an impact such a large group of believers could have if each of us would "declare His glory" to at least one other.

I was really impressed by the singing during the week. At times I would stop and just listen to the vibrant beauty of the hymns. Hearing so many voices blending together made me think that it was a small taste of what heaven will be like.

Upon arriving home, I felt like the week had been well spent, and if nothing else, was a great help in putting my own mission field into focus.

—*Sue Lehman*

Rev. John R. W. Stott, London, set the tone of the convention with four morning addresses on the biblical basis for missions. His biblical expositions condemned "arms-length evangelism which distributes tracts and signs checks without offering genuine, caring friendship," and called for missions which combine "evangelism and social action as compassionate responses to human need."

* * *

After being quite sure for some time that the Lord wanted me in missions, a number of questions were raised in my mind regarding my major at school and the field I felt He wanted me in, as well as incidentals like a life partner. So I started praying about Urbana and when He started providing the funds I knew He wanted me to go.

My first impressions quickly turned into praise for the tremendous potential of 17,000 lives earnestly seeking the Lord's will for them as we were impressed by speakers from all over the world of the urgent need for workers.

Personally the Lord had implanted on my mind the need for a disciplined personal devotional life. I guess I never realized the cost of presenting one's self a "living, holy sacrifice." Further-

more the importance of a deep, meaningful prayer life was stressed by most every speaker. The thought that "prayer is work" never crossed my mind until mentioned by Elisabeth Leitch. Perhaps the aspect that has impressed me the most is the fact that preparation for missions under the guidance of the Spirit is necessary in every aspect of my life, spiritual, mental and physical. As one speaker said, "God wants only the best for His work."

Neither did the Lord fail to lead regarding some of the questions that I had concerning His will for me. Through listening to speakers in session and in small discussion groups He affirmed and gave me peace about His direction in every area that I had questioned.'

The greatest thing about Urbana '76 is that the Lord has not let me alone. So easily could the whole thing have been a dream and yet He has continued to lead, continued to teach and I can really see His promises being actualized in my life today. For me to have been able to see the truth of I Corinthians 10:13, in the lives of these victorious missionaries of the gospel and thus be assured of that promise, was worth the traveling difficulties and was even worth sacrificing a rare vacation week at home.

—Chris Book

Samuel Kamaleson, Indian pastor and vice-president-at-large of World Vision, received enthusiastic response from the convention audience for his emphasis on cutting down waste, living simply and trusting Christ enough to reject affluence. Concern for social action was also apparent in the official "starvation" meal (participants skipped a lunch, with the University of Illinois refunding that portion of their meal costs) which raised \$15,000 for world hunger, as well as a telegram sent to president-elect Jimmy Carter rejoicing in his testimony and praying for wisdom and strength for him.

* * *

Speakers Elisabeth Elliot Leitch and Billy Graham drew thousands of students to the afternoon question-and answer session following each of their presentations. Other featured speakers included Latin American evangelist Luis Palau, Edmund Clowney of Westminster Seminary, Bishop Festo Kivengere of Africa,

to page ten

Do Brethren in Christ Missions have openings for people to serve? The answer is YES! This "Opportunities for Service" listing was distributed at Urbana and has since been sent to each Brethren in Christ pastor. (If you don't see it on your church bulletin board, why not ask him where it is.)

"Opportunities for Service" periodically is up-dated and mailed to each pastor, listing current, urgent personnel needs. For more information about openings or qualifications, contact BRETHREN IN CHRIST MISSIONS, Box 149, Elizabethtown, PA 17022. Phone (717) 367-7045.

ARE YOU ...

WILLING?
AVAILABLE?
QUALIFIED?

TO FILL ONE OF THE
ASSIGNMENTS WAITING
TO BE FILLED?

Minimum Length of Terms:
2 Years North America
3 Years Overseas

Opportunities for Service

Location

NICARAGUA

JAPAN

ZAMBIA

SAN FRANCISCO

NEW YORK CITY

Immediate Openings for Assignment as:

- Missionary Couple (longer term) to train pastors.
- Short-term (3 yr.) person or couple for community development and adult literacy programs.
- Missionary couple for evangelism / nurture / church-building assignment.
- Short-term persons to teach conversational English.
- Physicians and Nurses—long-term or short-term.
- Teachers for Secondary Schools—all subjects; current need for English teachers.
- Short-term persons to assist in various phases of Rescue Mission and Youth program; truck driver.
- Persons for VS employment as secretaries, nurses / orderlies, social workers. Builder / maintenance worker.

Additional Assignment Opportunities Will Become Available In The Future.

missionary doctor Helen Roseveare, and John Perkins, Voice of Calvary Ministries in Mississippi.

* * *

I left California on a non-charter flight, and, upon arriving in Chicago, met a group of twenty other kids on their way to Urbana. All along the way we were met by more and more people and when we arrived on the University of Illinois campus, there were over forty of us.

The feeling of joining together for a common cause was prevalent throughout the whole convention. I felt good about being a part of such a big family. It was good to share with a different person at every meal, to learn to know a different person on each of the many bus rides, and to sit next to a different person in every service. It would have been difficult to find the same person twice in a group of 17,000 people.

I attended Urbana '76 with the idea of being exposed to Missions from a different angle than what I was used to. I was impressed by the practical and personal side of Missions which the convention exposed. In preparing ourselves for missions, it seemed that each speaker had his or her own ideals for which we should be striving. Helen Roseveare hit strongly on the point of allowing God to make of us what He wants. She described her experiences as a missionary doctor—going through heartbreak, illness, rape, and war—as the rough sandpaper that refined her into what the Lord wanted. She expressed her joy and contentment in serving Jesus Christ, as evidenced by her contagious spirit.

I feel that my perspective on Missions was definitely broadened and I came away with a new sense of responsibility for the lost world.

—Philip Holland

* * *

Vigorous singing, using the new Inter-Varsity hymnbook HYMNS II, was led by Canadian youth leader Bernie Smith. He has a beautiful gift for leading a 17,000 voice congregation in an expressive interpretation of hymns. We did not sing all phrases and stanzas at the same loud level, but rather varied both tempo and loudness in keeping with the mood of the text.

The Women's Missionary Prayer Circle

of the

Brethren in Christ Church

announces a

Missions Play-Writing Contest

open to all ages

Award winners in two categories will receive \$25 each. One of the plays will be produced for the WMPC Rally at the Brethren in Christ Bicentennial General Conference at Grantham, Pennsylvania in July 1978.

Rules of the contest:

1. The script must appeal to children of JMPB age (6-12). Children may be included in the cast, or the entire play may be written for a child cast.
2. The production length of the play must be approximately 20 minutes.
3. The script must deal with Brethren in Christ missions. The topic may be approached historically, biographically, through the retelling of a true story, or by some other means. Suggested sources for information are files of old *Visitors*, *There Is No Difference* (written by Anna Engle, John Climenhaga, and Leoda Buckwalter), missions yearbooks, *Therefore*, the missions office in Elizabethtown, or missionaries themselves.
4. Contestants will be divided into two categories: up to and including 16 years of age, and over 16. Collaborations are permitted.
5. Prizes: \$25 for the best script in each category; \$15 for the second place script in each category. WMPC reserves the right to withhold first prize if a suitable manuscript is not submitted.
6. WMPC will choose which of the winning entries will be produced at General Conference.
7. Two copies of each manuscript must be submitted. A self-addressed, correctly stamped envelope must be sent with each set of manuscripts to provide for their return to the author after the contest. Scripts must be typed, firmly bound, and the author's name must not appear anywhere in the manuscripts themselves. Accompanying the script should be a statement granting WMPC permission to produce, and the author's name, age, address, and telephone number.
8. Entries must be postmarked by June 15, 1977. Send all manuscripts to:
Mrs. Harriet Bicksler
1803 Mulberry St.
Harrisburg, PA 17104

Accept Unity in Diversity

Evangelist Billy Graham urged here that evangelicals "accept unity in diversity" and avoid divisiveness over such matters as biblical inerrancy, charismatic phenomena, and political activism.

Speaking at a press conference during his appearance at the triennial missions conference of Inter-Varsity Christian Fellowship, Mr. Graham noted that there are dangers in the new visibility of evangelicals in the mass media.

"When you are visible, you become a target," he commented. "We are seeing a bit of that now."

During an informal session with students at the conference, he was asked how North American Christians could reconcile their

wealth with Third World poverty. The evangelist suggested that the redistribution of wealth among developed and developing nations would be difficult, "but the goal is certainly one that Christians ought to seek."

Mr. Graham stressed that "God is not limited to one form of government. We have an idea that we need an American democracy to precede the gospel, but that's simply not true."

He acknowledged that he had not always been so clear on that point, and remarked, "When I re-read some of my earlier sermons, I am fearful that I got America and the kingdom of God all mixed up together."

Malnutrition In a Tropical Paradise

Mary Fries

UPON arriving in Kingston, Jamaica, the beckoning of hagglers and the sound of beeping horns quickly signaled that we were in a different culture. North Americans may not think of Jamaica as a place to study but behind all of the glamor of the beautiful beaches and the tourist trade is a very poor country with real need. Adjacent to the big beautiful hotels are run-down little shacks with no running water, no toilet facilities and no stoves for cooking. Those who spend millions of dollars to build lavish hotels for tourists have little concern for the people who are starving right beside them.

People selling their wares were numerous and I could hardly believe that anyone made enough money to live from day to day. We were stereotyped as rich Americans—which was a little difficult to accept. Our move into the country to do our studying was a pleasant retreat from the constant haggling in the city. In the country the Jamaicans warmly welcomed us and went out of their way to make us feel at home.

The experience of studying with Jamaican friends, who made up almost 40 percent of our group, was a source of enrichment. As we shared together we looked at them to broaden our understanding of the culture. They taught us patois, or dialect, identified foods for us, and shared their talent of art and dance; but most important, they become dear friends.

We looked forward to field trips which gave us the opportunity to enjoy the beautiful sights of the Jamaican countryside. Our lecture sessions were packed full of very important information about the field of nutrition. However, I felt the most valuable experience was the evaluation-systems workshop. After hearing lectures in the morning from important and respected people who serve the island of Jamaica, we had the opportunity to go out into the country and observe the situation firsthand.

In order to start a nutrition program one must first evaluate the nutritional status of the community and assess its needs. This assessment was the primary concern in our workshop. It was a time-consuming process but a very important and necessary one. We went two by two to the homes of Jamaicans for interviews. We were interested in compiling a socioeconomic survey with a 24-hour recall of all the food that the youngest child in the house had consumed the day before. We also weighed the baby and measured its height and arm circumference.

The writer, a student at Messiah College, is the daughter of Rev. and Mrs. John Fries, Free Grace congregation. This has been reprinted from Women's Activity Letter.



Phyllis Frey, MCC nutritionist and workshop leader, presents gift to Jamaican seminar participant. Photo by Elaine Wahl.

Our experiences during the interviews were most interesting. We would arrive in the country to the scene of children walking up the hill to the town water supply with buckets on their heads. Several men would be sitting around the local grocery store, known as the country shop. It was interesting to observe the communication system in the country, for there were no telephones, road signs or house numbers. We would approach someone at the shop who would give us directions to reach a certain house or send a child to show us the way. Within a short time it was known that we were in the area and people would show up at the shop saying, "I heard you were looking for me."

During the interviews we found the people to be very friendly and responsive. The young girls were especially interested. As we were leaving they followed us to the place where we were to be picked up by our van and waited with us. They seemed eager to talk to someone. I was impressed that this could be a mission field—a real opportunity for someone to live among the Jamaicans and teach by example and friendship.

After many hours of calculations with the data we had collected in our interviews we were able to compare our final results with the international standards and thus assess the nutritional status of the community.

Even though most of the people in Jamaica are farmers, we found many cases of malnutrition. The reason for this is that farming is only seasonal employment; thus their income is very low. In addition, they often do not grow the right kinds of foods. Very few of the farmers we contacted grew vegetables. Forty-six percent of the people interviewed were found to be underweight and two individuals were severely malnourished.

The person of primary concern to the nutritionist is the infant. One major recurring problem in developing countries is that poor people succumb to feeding their babies infant formulas—"tin feed"—produced by the formula companies. Using the "tin feed" is a status symbol to them. However, since they cannot afford to buy enough to feed their babies properly, they dilute the formula. To further complicate matters, they usually have only one bottle and one nipple which they use to feed the baby

to page fourteen

Turning Paper into Seeds

Bessie Miller

THE Junior Department of the Sunday school at Grace Mennonite Church in Phoenix, Arizona, is very small. If everyone is present—not one sick or out of town—we have a grand total of 22 children from kindergarten through sixth grade. But what they lack in numbers they more than make up for in enthusiasm. Much of the credit for the way they put this enthusiasm to work during the past year must be given to our energetic devoted superintendent, Donna Christner. Donna, a registered nurse who works full time in one of our leading hospitals, is never too busy to put the Lord's work first.

On one of her first Sundays as superintendent she placed a number of large posters showing sick and starving children in many parts of the world on the walls of our Sunday school wing. After calling the children's attention to them, she suggested that as a group we might want to help such people. Then she asked one of the teachers, who had attended the Mennonite Central Committee meeting at Bakersfield, Calif., in October, 1975, to tell the children what MCC is doing to help needy people all around the world.

This teacher described reports of people recently returned from countries where they had been helping in the distribution of shipments of blankets, clothing, wheat, meat, soap, raisins and even seeds so that people could raise some of the food they needed. The children seemed to feel the most interest in helping people grow their own food and they voted almost unanimously to send money to MCC to buy seeds.

But then they began to wonder how they could make any money. Small children in large cities have very few ways to make money. Of course, they

can—and do—save money from their small allowances to put into the weekly Sunday school offering, but even the smallest child realized that amount wouldn't buy many seeds.

Then a young father from our congregation who was eager to help his three boys share in this giving came up with an idea. Our city, like much of the rest of the country, has become very ecology-minded. Large wooden boxes have been placed at shopping centers where people take their old newspapers for recycling. This father, Robert Kauffman, went to the recycling plant and asked if there might be a way in which children could help in collecting newspapers to make money for missions. He was told that the plant would gladly place some of those wooden receiving boxes beside our church and pay well for all neatly packaged newspapers that were delivered to the recycling plant.

Robert presented this idea to the children of the Sunday school and to their parents. The children, thrilled that they could do something themselves to make money for those in other lands, immediately began collecting papers. They visited all their neighbors, many apartment complexes, trailer courts, and anywhere else they could find papers to collect. Most people were very glad to have a child pick up their old newspapers instead of having to do it themselves.

Thus the big boxes beside our church began to fill up. Robert arranged to rent a truck each month to deliver the papers to the recycling plant. He then delivered the money for them to our Sunday school superintendent. Each month she reported how much our work was bringing in.

On hearing the report of \$40 for the first load one small kindergartener said excitedly, "If we all work hard maybe we can even make \$100." All over the room eyes popped wide open in hope and one slightly older boy said, "Yeah, or maybe even \$200!" All the children's faces shone as they

dreamed of the joy those children in other lands would feel when they harvested their gardens.

All through the fall and winter and on into this summer the children worked hard gathering newspapers. The rest of our congregation, inspired by their interest and enthusiasm began bringing papers to fill those big boxes too. Gradually the money added up until it passed the dreamed-of goal of \$200.

The children's interest continued to grow, however, and the plight of many people throughout the world was often discussed in our Sunday school. Then one Sunday Donna mentioned that many children had only one small meal a day, while we have three meals each day and often snacks in between. She suggested that each time we ate between meals we should set aside a penny or a nickel to put in the next Sunday's collection. That way each time we had an extra snack we would be sharing so that more hungry people might have at least one good meal each day. In the last five months of the Sunday school year our junior department collected a total of \$43.50 in this penny collection.

At the end of our year, Donna reported the almost unbelievable fact that through all our activities we had collected a total of \$906.76. We were all amazed at the way the Lord had blessed our efforts.

The children decided to send \$500 to MCC to buy seed for countries where the needs are greatest and to use the rest to buy two benches for the new church being built to house the Grace Mennonite congregation. Even though a new Sunday school year with a new superintendent has started, the children's interest in people around the world has not died because they continue to ask for information, on how many seeds their money will buy, for example. Their teachers believe they will continue to work with enthusiasm for projects to help people in many countries of the world.

The Grace congregation is pastored by Rev. Ray Smeek.

what he imitates is "usually attributable to adult inspiration."

Is the answer, then, to ban all violence from the TV screen? We think not. A statement released by the United Church of Canada says, "The prevalence of violence is part of the unpleasant reality of life today and the only way that concerned people can fight it, whether it be on the streets or on the battlefield, is to know what it is and to take courage by facing that reality."

But that same statement adds that the enjoyment of violence for the sake of violence is "a sick reaction." The article appeals to parents to turn off violence-for-entertainment programs and to refuse to purchase any products manufactured by sponsors of such programs.

John Mahoney, in the *U.S. Catholic* article quoted above, praises children's programs such as "Sesame Street," "The Electric Company," "Mr. Roger's Neighborhood," and "Zoom." He goes on to say that there is nothing inherently bad for children in TV as a medium, provided that the following five safe-guarding provisions are met:

"... First, that their eyes are mature enough for watching TV, and that the duration and conditions of viewing are likewise safe for their eyes;

"Second, that there be nothing in the TV fare to deceive them, arouse unhealthy fears or cravings, or teach them unsound attitudes;

"Third, that their viewing be done in the company of one of their parents, who will discuss with them any questions or problems the program may present;

"Fourth, that TV-watching does not take away from any of their essential business in life as growing children—such as working, things, playing, and talking with their parents, with other relatives, and with friends; and

"Fifth, that they not become addicted to TV as a substitute for any of the activity they themselves should be planning and carrying out on their own."

If these conditions are not met, the battle between the beautiful potential of our children and the wild beast which lurks within an untamed television set can be lost. It's a struggle which we should be more concerned about winning.

Next issue: TV—Can it be tamed?

Summer Service provides an opportunity for young people to serve Christ during the summer. It provides young people with the opportunity to make themselves available for service at a mission, camp, or institution. It also provides the opportunity for young people to meet new friends and grow in Christ.

One Summer Service volunteer made the following comment about Summer Service:

"I would highly recommend Summer Service to any Christian young person. As a result of Summer Service I developed more faith in God and learned to trust Him more. The life that God has for each of us is the best life anyone can live. I met new friends—ones that I won't forget for a while because we were like one big family at camp."

Summer Service is a program for young people ages 15-21. Any young person with a Christian testimony and a desire to serve Christ and the church is eligible.

During the summer young people volunteer to be assigned for short-term service. These young people volunteer their time and pay 75% of their travel expenses.

Young people who participate in Summer Service do a variety of things. Some of the assignments are counseling, maintenance, building, teaching, cooking, serving as a waitress, directing sports, cleaning, painting, etc.

Last year young people served at Camp Lakeview, Mile High Pines Camp, Montreal Lake Children's Home, Spring Lake Retreat, Life Line Mission, Messiah Home, and Navajo Mission.

If you have interest in Summer Service, please send for an application to:

Director of Summer Service
Box 127
Napanee, Indiana 46550

SUMMER SERVICE OPPORTUNITIES

for
Brethren
in Christ
YOUTH

if you care enough

MALNUTRITION

from page eleven

everything: cereal, fruit juice and milk. The danger is increased because they do not have the facilities to properly sanitize the bottle. It is not uncommon for babies to contract an infection which hinders their bodies from absorbing the few nutrients they are getting, thereby causing malnutrition which makes them more susceptible to infection which makes them more malnourished—a vicious circle. The British charity War on Want identified the infant milk formula as a “baby killer” and the nutritionists wage war against it by promoting breast milk.

It may seem that I have painted a hopeless picture. But concerned people in Jamaica are doing what they can to solve these problems even though they have limited resources. Because they live in a developing country they must decide what their economic priorities are and then work within their means. Statistics show that a great deal of progress has already been made within recent years. More needs to be done, however, since the population is constantly increasing. The government is working to curb malnutrition by instituting both family planning and concentrated agricultural efforts. Jamaicans are very proud of their country and they have every right to be. After this seminar experience I had to seriously consider what part I personally might have in helping to solve some of their problems.

Church News

CONFERENCES

The Rev. Charles Dederick was ordained to the Christian ministry of the Brethren in Christ Church, Sunday afternoon, November 28, in the Montoursville Brethren in Christ Church.

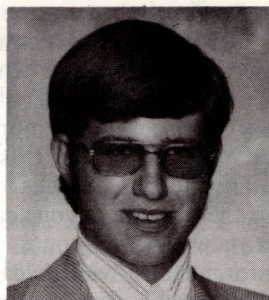
Charles and his wife, Barbara, are members of the Brethren in Christ Church of Silverdale, Pennsylvania.

He holds the rank of Major with the American Rescue Workers—headquarters in Philadelphia, Pennsylvania. He has attended Northeastern Collegiate Bible Institute, Essex Falls, New York, and earned a master's degree in religion from Penn Wesleyan College in Allentown. He is editor of the American Rescue Workers magazine, *The Rescue Herald*.



MISSIONS

Dennis Colwell, a business major at Messiah College and a member of the Grantham, PA, congregation, left Jan. 31 for Zambia, where he begins a Voluntary Service assignment as Bursar for Choma Secondary School.



Luke and Martha Keefer left Jan. 15 for Rhodesia, where they begin their third missionary term of service at Ekuphileni Bible Institute. They are members of the Free Grace congregation, Pa.



MESSIAH COLLEGE

President Hostetter Teaching Course

President D. Ray Hostetter is teaching a course during the spring term at Messiah College for the first time since he came to Messiah as president in 1964. The class is on Model-Netics (management skills), and both students and off-campus adults are enrolled.

The main objective of the course is to assist administrative and management people improve organizational productivity. Model-Netics has been widely hailed as unique and innovative. It has been adopted and used successfully by

United Airlines, American General, IBM, Procter & Gamble, and the State of California.

The course is dealing with poor communication, high turnover, increasing costs, low morale, ineffective delegation, too much change, inadequate controls, poor planning, and ineffective management development.

Among the many other courses being taught in the spring term are 26 courses in Religion and Philosophy. According to the department head, Dr. Martin Schrag, a few of these are: Improving your Reasoning, Modern Christianity, Judaism (taught by a rabbi), Cross Cultural Evangelism, and Personal Ethics.

Births

Cockill: Marlin Kiethe, born April 2, 1976, to Mr. and Mrs. Michael Cockill, Tremont congregation, Pa.

Davis: Lynsey Ann, born Dec. 4, to James and Mary Jane Davis, Palmyra congregation, Pa.

Deets: Matthew Clayton Augustus, born Nov. 30, to Dave and Gail Deets, Elizabethtown congregation, Pa.

Detwiler: Bradly Thomas, born Jan. 7, to Thomas and Joanne (Miller) Detwiler, Woodbury congregation, Pa.

Funk: Nathaniel John, born Jan. 11, to Mr. and Mrs. Dennis Funk, Manor congregation, Pa.

Ginder: Jill Lynette, born Jan. 11, to Joseph and Ann Ginder, Manheim congregation, Pa.

Harley: Deann Sue, born Jan. 24, to Michael and Sue (Potteiger) Harley, Mechanicsburg congregation, Pa.

Horst: Christina Denise, born Nov. 19, to Ben and Nancy Horst, Elizabethtown congregation, Pa.

Horst: Darlene Louise, born Oct. 31, to Mark and Esther Horst, Manheim congregation, Pa.

King: Brandon Todd, born Feb. 11, to Bob and Pauletta King, Mt. View congregation, Colorado Springs congregation, Colo.

Knox: Luke Nathan, born Nov. 3, to Homer and Bonnie Knox, Skyline View congregation, Pa.

Koppenheffer: Brad Edward, born Dec. 7, to Rick and Bonnie Koppenheffer, Skyline View congregation, Pa.

Mummau: Shanna Lynelle, born Dec. 2, to Paul and Barb Mummau, Elizabethtown congregation, Pa.

Musser: Amy Diane, born Jan. 6, to Laverne and Diane Musser, Mt. Rock congregation, Pa.

Mylin: Matthew Robert, born Jan. 7, to Glenn and Joanne Mylin, Lancaster congregation, Pa.

Nguyen: David Viet, born Oct. 24, to Truong Ngoc and Son Thi Pham Nguyen, Elizabethtown congregation, Pa.

Weddings

Ackley-Flynn: Melony Jean, daughter of Mr. and Mrs. Dean Flynn, and Phillip Hall, son of Mr. and Mrs. G. Roy Ackley, both of Westfield, Pa., Jan. 15, in the Jemison Valley Brethren in Christ Church, with Rev. Larry Strouse officiating.

Boyce-Deitrich: Donna K., daughter of Mr. and Mrs. James Deitrich, Millersburg, Pa., and David, son of Mrs. Kathryn Olinger and Mr. David Boyce, Dec. 18, in the Free Grace Brethren in Christ Church, with Rev. John Fries, Jr., officiating.

Cook-Longenecker: Lanise, daughter of Mr. and Mrs. Floyd Longenecker, and Mick, son of Mr. and Mrs. Cook, Aug. 14, in the Mountain View Brethren in Christ Church, with Rev. Kevin Longenecker and Rev. James Esh officiating.

Eaton-Crowther: Cathie, daughter of Mr. and Mrs. Robert Crowther, and Bob, son of Mr. and Mrs. Albert Eaton, June 12, in the Mountain View Brethren in Christ Church with Rev. Samuel Hollingsworth and Rev. Bruce Kennard officiating.

Keefer-Ross: Patti A., daughter of Mr. and Mrs. Willard Ross, Fishersferry, Pa., and Thomas, son of Mr. and Mrs. Vernon Keefer, Millersburg, Pa., Oct. 9, in the United Lutheran Church, Sunbury, Pa., with Rev. Vitolds Bigons officiating.

Keefer-Vankirk: Diane, daughter of Rev. and Mrs. Donald Vankirk, Harrisburg, Pa., and Greg, son of Mr. and Mrs. Paul Keefer, Sr., Millersburg, Pa., Dec. 23, in the United Methodist Church, Harrisburg, with father of the bride and Rev. John A. Fries, Jr., officiating.

Lewis-Clouse: Gail Lynn, daughter of Mr. and Mrs. Donald E. Clouse, and Carl Britton, son of Mr. and Mrs. Thomas Lewis, July 31, in Glen Eyrie Castle, Colorado Springs, Colo., with Bishop Don Shafer and Rev. James Esh officiating.

Mattheus-Strite: Cynthia Sue, daughter of Mr. and Mrs. Walter L. Strite, Waynesboro, Pa., and David Lynn, son of Mr. and Mrs. Robert L. Mattheus, W. Newton, Pa., Jan. 7, in the Fairview Avenue Brethren in Christ Church, with Rev. Virgil N. Books officiating.

Rooney-Rohrer: Miriam, daughter of Rev. and Mrs. E. J. Rohrer, and William Rooney, Fairborn, Ohio, Jan. 15, in the Dayton North Riverdale Brethren Church with Rev. E. J. Rohrer and Rev. James Irvin officiating.

Oberholser-Vandreau: Beatrice Vandreau and Christ Oberholser, both of Chambersburg, Pa., Nov. 20, in the New Guilford Brethren in Christ Church, with Maurice Bender officiating.

Obituaries

Allen: Deane Curtis Allen, born March 20, 1903, in Abilene, Kansas, died Dec. 18, 1976. He is survived by his wife, Mrs. Mira Allen; a son, Dr. Richard; a daughter,

Arthur Kutywayo

Arthur Kutywayo, a stalwart Christian in the Zambian Brethren in Christ Church, died December 27. Evangelist at Sikalongo Hospital, Brother Kutywayo became ill the evening of December 1, after bringing a message that morning during hospital devotions on John 14:1, "Let not your heart be troubled." By the next morning he was paralyzed on his left side and could not speak. He was hospitalized in Choma until December 17, when with his doctor's permission, his family took him home.

Brother Kutywayo was saved in a 1915 revival at Rusitu, in southeastern Rhodesia. In 1930 he was contacted to take a teaching position at Macha. A year later he was transferred to Sikalongo. For over 30 years he was shop teacher at the Sikalongo Boys' School, where he had the additional ministry of helping a number of students with their school fees. Unable to attend the funeral, Zambian Prime Minister Elijah Mudenda, one of Kutywayo's former students, spoke at a subsequent memorial service.

In addition to serving for the past decade as an energetic and effective hospital evangelist, Brother Kutywayo was a long-time deacon and lay preacher in the Sikalongo church. For a number of years he was also a member of the Executive Board of the Zambian



Church. Married late in life, he leaves his widow Ruth, eight daughters, and one son.

Brother Kutywayo was well-read and aware of current events. He was noted for his good singing and his prayers—at times praying for Christians in many countries around the world. Often in fervent prayer he would shift from praying in Tonga to Shona, Ndebele, or to English. Still spoken of is the time years ago when Roy Mann felt close to death and Kutywayo prayed fervently in several languages for his recovery.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Mrs. Daniel Jeran; two brothers; and a sister. He was a member of the Mountain View Brethren in Christ Church where he had served as deacon and custodian for five years. He had also served as custodian at Messiah College. The funeral service was conducted in the Mountain View Church with Rev. James Esh officiating.

Martin: Mrs. Mary E. Martin, Elizabethtown, Pa., died in the Pleasant View Rest Home, Manheim, on Jan. 11, 1977, at the age of 66. She was the daughter of Hiram and Martha Musser Wolgemuth. She was preceded in death by her parents and by her husband, Jacob Z. Martin. She is survived by two sons: Carl W., and LeRoy W.; three daughters: Mrs. Verna Mae Hess, Mrs. M. Frances Alwine, and Mrs. Mary Ferne Miller; 10 grandchildren; six brothers; and a sister. She was a member of the Conoy Brethren in Christ Church where the funeral service was conducted by Rev. Jay S. Sisco. Interment was in the adjoining cemetery.

Paulus: Mrs. Blanche Paulus, born Aug. 11, 1898, died Jan. 27, 1977, in the Messiah Home. She was preceded in death by her husband, Rev. George E. Paulus, Sr., in 1973. She is survived by a son, Dr. George E. Paulus, Jr.; two daughters: Mrs. Lista G. Winger and Mrs. Miriam E. Kost; 11 grandchildren; and a great-grand-

child. Mrs. Paulus and her husband served the Brethren in Christ Church in India for 27 years. The funeral service was conducted in the Dillsburg Brethren in Christ Church with Rev. A. D. M. Dick and Rev. LeRoy G. Yoder officiating. Interment was in the Grantham Memorial Park.

Reighard: Carrie Mae Heisey Reighard, born Nov. 3, 1901, Salem, Ohio, died Jan. 2, 1977, in the Mercy Hospital, Springfield, Ohio. She was the daughter of Albert and Susannah Warner Heisey. She accepted Christ at an early age and joined the Brethren in Christ Church. In 1953, she was married to David Reighard who preceded her in death in July, 1975. She is survived by two brothers, John and C. Ray Heisey; a step-daughter, Mrs. Dorothea Plummer; four step-grandchildren; and a number of nieces and nephews. The funeral service was conducted in the Roy H. Miller Funeral Home, West Milton, Ohio, with Rev. Glenn A. Hensel officiating. Interment was in the Fairview Cemetery.

Underkoffler: Elsie V. Underkoffler, Palmyra, Pa., died Dec. 20, 1976, at the age of 59. She was married to Leroy H. Underkoffler who survives. She is also survived by a son, Gerald L.; two daughters: Mrs. Linda Crider and Mrs. Joan M. Bellefleur; four grandchildren; three sisters; and four brothers. Rev. J. Robert Lehman officiated at the funeral service.

Quotes from Urbana '76

We are bound, therefore, to be deeply offended when Christianity is relegated to one chapter in a book on the world's religions, as if it were one option among many, or when people speak of 'the Christian God' as if there were others! No, there is only one living and true God, who has revealed Himself fully and finally in His only Son Jesus Christ. Monotheism lies at the basis of mission. As Paul wrote to Timothy, 'there is one God, and there is one mediator between God and men, the man Christ Jesus . . .'

John Stott

A friend of ours has said that the missionary's first months away from the homeland is the world's best kept secret. You can't send home thrilling accounts about conquering the powers of darkness or of thousands being saved. It's hard to tell people that you're still trying to figure out how to talk. It's tough to explain all of your Charlie Brown experiences, all of the blunders that make you feel like a dummy. Under the stress of cross-cultural living, my humanness sticks out all over the place.

Ed Beach

We are living in a period of "easy conversionism" and easy discipleship. There is no such teaching in the New Testament. When you accept Jesus Christ as Savior there must be repentance with all the full meaning that word implies. When you follow Christ it must be a total burning of all your bridges behind you.

Billy Graham

We must relocate the body of Christ amongst the poor and in the area of need. I'm not talking about a group of people renting a store-front through which to provide services to the community. I'm talking about some of us voluntarily and decisively relocating ourselves and our families for worship and for living within the poor community itself.

John Perkins

It seems to me, therefore, that the recent controversy between the rival claims of evangelism and social action was a sterile controversy from the start. Some Christians have concentrated exclusively on evangelism, others on social and political involvement. But we have no liberty to pick and choose between the needs of our fellows, the needs of his body, or soul, or of his community. Christian evangelistic and social activity are both compassionate responses to human need. Both were included in Jesus' mission. So both must be included in ours.

John Stott

This world is His show; He's running it. Do we think of it as under our management? Is it our world, a sort of make-your-own-sundae proposition, with the will of God just a nice creamy squirt of earthly success and heavenly approval that goes on top? The will of God is not something you add to your life. It's a course you choose.

Elizabeth Elliot Leitch

We hear the words, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" and we nod our heads in agreement. But when the bright light of a holy God's convicting power floods in upon us, we prefer to display our proud peacock feathers and leave the confession to the other fellow.

John Alexander

It startles me when I look out and see that the only people equipped with the faith, the love, and the values necessary to redirect life in our society, and heal some of its many victims are without a comprehensive strategy. It startles me to see Christians more intent on getting their piece of the action than on saving people from being destroyed by poor health, poverty, and an ignorance of the plan of salvation.

John Perkins

Too much so-called 'personal evangelism' is very impersonal. We keep the other person at arm's length and build no human relationship with him. He (or she) remains a contact, sometimes even a client, but not a friend. It is very depersonalized personal evangelism. Again, we must not put our confidence in slick evangelistic formulas, whose stereotype allows no sensitive responses to the Holy Spirit or to the existential situation. These are not the way of Jesus.

John Stott

No one likes pain. No one wants to suffer. If I have a headache, I immediately resort to "the four ingredients that doctors recommend most!" When I have a soul-pain I have the temptation to think of God as the "aspirin." But it doesn't work that way! In the intensity of the pain that will not go away, I decide that I am "not loved." And I further conclude that I am "unlovable" anyhow. And the cold fear that God Himself doesn't love me creeps in. Then I go into the tailspin of asking for proofs of HIS love. And invariably my "proof" is that He gives me success, pleasure, relief from pain as I would like to have it. The norms that determine my likes and dislikes are the norms of the world around me. It is the world to which I am called to declare the glory of Jesus Christ.

Samuel Kamaleson